YORK HERALD MONDAY PERROACY

RELICIOUS SERVICES YESTERDAY.

PLYMBUTH CHURCH.

ev. Heary Ward Beecher on Repentance.
v. Heary Ward Beecher delivered a discourse woning in Plymouth church, which was crowded, eshie, more than usual. After the ordinary ex-es, the reverend gentlemen took his text from reaching of John to the multitude that came explained the answers which the apostle made the questions asked him relative to the righteous see to be pursued, he proceeded to dilate at length as subject of repentance. Many men substituted outsies for repentance, but seriousness was not entance. One had meditation, white another le a scries of resolutions, yet none of those stinued repentance, as the declaration to ourses was not actually the fulfilment of any intenation. Hesolutions were not to be undervalued; but ditation, seriousness and resolutions should be arrly discriminated. Feeling and action made up sentance. Repentance might come from a leading repugnance to evil or from a sense of danger. In it was fear that prompted it, or it might be intended from a love of the beautifulness of right, ero was no mystery involved in it, for it was a amine turning from evil to good. Moreover, its cory was extremely simple. Some people immed it was a strange circumstance if a man red to wickedness should suddenly emerge pure digood from the dark paths of vice and crime, every fact that aman was stirred up with remorse med to take many persons by surprise. Neverthesitate every fact that aman was stirred up with remorse med to take many persons by surprise. Neverthesitate every man turn at the considered at repentance was a grand uprising of the soul, the other hand, there were some persons who into believe in any moral change, but considered at repentance should take place only through die agency, and they accordingly waited for it, e reverend gentleman adverted at considered at repentance should take place only through die agency, and they accordingly waited for it, e reverend gentleman adverted at considered at repentance should take place only through the careful of the many feelings that prompted regentee, and contended that it die not matter how the orable change took place, provided it was effect. In gard to human disposition God created of men; and they was a finite to he entered to provide the right path, no matter by what means; but let in do it at one.

Sermon by Bishop Littlejohn, of the New Diocese of Long Island.

Yesterday being the first Sunday after the conse-ration of Right liev. Dr. Littlejohn as Bishop of ong Island, a large congregation was present at loly Trinity church, Brooklyn, in the morning, to car the first sermon of the right reverend prelate. The musical service was fine, the chanting of the

Determ being especially impressive.
The text chosen as the subject of the sermon was e twenty-sixth and twenty-seventh verses of the arth enapter of Mark:—So is the kingdom of God; if a man should cast seed into the ground and hould spring and grow up, he knowth not how."

It. Mark, began the preacher, was the only one of the evangelists who relates this parable. Like the sarable of the eleven, its intent was to show he hidden energy of the divine word; and that that road has an inherent and impershable vitality ringh shall develop in some way, sooper or later, when once fairly planted in the moral consciousness, the question as to who is the sower is of only econdary importance; but the original and pattern ower was thrist Jesus. In the class of sowers must be reckoned every person who by the providence of load is made the unitariant of conveying truth with whers. The text asserts had the kingdom of God grows; that it will continue to grow; that it has must have a seed that he has planted will fower may sleep, the seed that he has planted will fower may sleep, the seed that he has planted will fower may sleep, the seed that he has planted will fower may sleep, the seed that he has planted will fower may sleep, the seed that he has planted will fower may sleep, the seed that he has planted will fower may sleep, the seed that he has planted will fork continually by night and by day, work secretion. It was not the seed that he has planted will fork continually by night and by day, work secretion. These are tay beginning and the end of the left of God in the soul—the seed the and the harvest, the office in the soul—the seed the and the harvest, on the first of the soul of the order of the seed that over thinks of it no more, and may go off on a journey. Bay after day it see there, apparently deing nothing. Al fact the inminent coor that courses it breaks away, and a firm task springs up by a law of its own, which at eagth puts text branches and bears fruit. This seems very minate of God. If man cannot comprehend the iffe of a plant it is not strange that he should not the course of the left of a plant it is not strange that he should not cambent cloot that concease it breaks away, and a firm stalk springs up by a law of its own, which at length puts terth branches and bears fruit. This seems a very miracle of God. If man cannot comprehend the life of a plant it is not straing that he should not know how the soul bearing the image of God should be made to spring up with sprintan life. It must not, however, be inferred from this that the truth is absolutely and uncongulorally certain to bring forth frait when it has found a lodgment in the beart. In many hearts it may be choked and destroyed by the uprising of passions and appetites. Still there are others in whose hearts, though no signs of the coming nile may for a long time be apparent, the truth will take root at last and bear abundant fruit. As it is with individuals so it is with peoples. The places that were once the scenes of too principal events in the history of Christianity are now no longer prominent, the ploughshare laving passed over their very foundations. Nevertheless, the seed of God's everlasting truth has taken root in the soil of Caivary, and, divinely watered there by the Redeemer's precious blood, has grown up into a taighty tree beheath whose shade the whole world shall one day repose. Amid storm and sunshine it has grown up, we know not how. Seeplicism and indicity have but contributed to show its imperisable vitality. The things that have been mentioned are the things that have been mentioned are the things that have been mentioned are the things that shall be there again. The word has gone forth and the breath of the Eternai Spirit dwells in the word of his inquith. If God is in the dormain peed own which being cast into the ground bringeth forth a rundredfold, surely he cannot be absent from his word given unto the califier of inen. To return from these general statements to the individual when the furth is spoken by any one he must not despair though he may not see any good come of it is a long time. He should remember that the increase m of God and must go on in secre

denied the world to fate! If such were the state of facts then prayer was but a mockery. A philosopher had defined religion to be a feeling of dependency upon the Absolute—an imperfect definition to be sure, but a definition embodying one of the profoundest thoughts of our physical experience. Materialists had endeavored to explain the union and interaction of body and mind by what they called appeals the subscience. But there is the profounder the subscience of the profounder to the profound t mental physiology. But there was something abso-pantal physiology. But there was something abso-late that was dependent upon nothing outside it-saif, but could take all on uself to redeem and sup-port poor dependent creatures. So, also, the fact of a Frestne which took the active di-ection of events and things in general pare a perfect warrant for prayer—made wayer a reality, as the address of one conscious wayer a reality, as the address of one conscious wayer a reality, as the address of one conscious wayer a reality, as the address of one conscious wayer a made prayer a power as the appeal of de-pendent of the spirit of power and life. Such pray, I was laught by Jesus to his disciples, and was

put in practice by Himself in his early life. His first proposition, then, was that the foundation of the teaching of Jesus on this subject was the conception of prayer as the direct address of the soul to God as its father. When speaking of prayer Jesus habitually presented God by the name of Father, after the manner, "Our Father, who art in Heaven," "Tinter into thy closet and pray to thy Father," "Pray that ye may be the children of thy Father who is in Heaven," as an encouragement to pray he referred to how parents would grant requests to children when they would importunate. His own prayers were a direct address to his Father. "O, Father! glorify Thou me with Thine own self!" "O, rightcous Father! the world hath not known Thee!" In the extremity of His anguish, in the garden Jesus Christ prayed, "Pather! them. His own prayers were a direct address to his Father. "O, Father! glorify Thou me with Thine own self?" "O, righteous Father! the world hath not known Thee?" In the extremity of His anguish, in the garden Jesus Ghrist prayed, "Pather, if Thou be willing, remove this cross from me!" This language addressed to God the Father was the striking characteristic of Christian prayer. See how much it implied, that word "Pather." Who and what was he? The Father was a living person; the Creator of all, and had control over all human beings. Prayer was more than imagining what God was. Prayer was more than imagining what God was. Prayer was more than imagining upon God. In prayer the soul goes out to God—it addresses God. When we prayed in the manner and spirit of Christ we spoke direct to God. It warranted us in appropriating God as personally identified with and belonging to us. Secondly, the teaching of Christ authorized us to include our physical infirmities and temporal interests in general in our prayer. The very spontaneousness of prayer showed an overruling power. A French philosopher at the dinner table with Sidney Smith declaimed against the notion of Providence as contrary to the laws of nature. He believed only in laws. By the laws of nature he saw no cause for a divine mind. After he had set forth these views Sidney Smith said. "How admirably this pastry before us has been prepared." "Admirably," rejoined the philosopher, "It could not have been better made in France." "Well, then," replied Sidney Smith, "Grourse, from the way this is prepared you must infer the non-existence of the cook!" Thirdly, Christ taught that prayer had influence with God. Suppose a man said, "I can see how there can be a Providence when everything moves on by the laws of nature, and therefore I do not believe that prayer has any influence at all with God. Suppose a man said, "I can see how there can be a Providence when everything moves on by the laws of nature, out not vithstanding I will pray to improve my spiritual condition."

Sermon by the Rev. Dr. Holme. The congregation of Trinity Baptist church, Third avenue and Pifty-second street, were yesterday

pastor, to a discourse on "Money Getting, or Success in Life—its Religious Aspect and Influence." The reverend gentieman read as his text the parable of the Prodigal Son, from the fifteenth chapter of St. Luke. In the outset of the discourse he remarked that the poor sustained missions and aided charities to a much greater extent than the rich. The stream of benevolence seemed to flow from the humblest sources. How many plous people grow more plous as they grow more rich? Very few. It is as singular as it is true that men grow more plous as their wealth wastes away and less plous as money is added to money and their store of worldly goods increases. Perhaps there is not one plous man in a thousand whose plety increases in proportion to his success in business. This establishes the fact that riches allemate the heart from God. Men who count on wealth and put their trust in it go steadily away from the true path and forget God. They say, in the language of the prodigal, "Give me my portion," and when they receive it straightway depart from Him who is, the Giver of every good thing. The natural feeling of degenerate hearts is, as one said, "God, give me what I desire and I will abandon thee." This is the literal interpretation of the feeling of most men's hearts. To such men gratitude was unknown, and the demon of selfshness and hostility to the divine teaching had full possession of their hearts. The rich man "careth not for God, for God is not in all his thoughts." His happiness was lost when he sought to be independent of God, for Hearth hearts in the goodness and mercy of God, humbly ask him to give us daily our bread, thus recognizing Him as the dispenser of his and health and the fountain of all our joys. Job was a rich man, but was reduced to abject poverty; yet was he happy in his misery; for as God was the giver of his worldly goods be continued to bless His name when he was no longer rich. The desure for independence is in the nature of sin, and we should therefore not let our ambition to acquire wealth are merchants who do not scrupie, now that they possess thousands and millions of money, to cheat and fleece their neighbors of large sums, who would have scorned to appropriate to their own use a dollar of other people's money in the days of their poverty. Nothing is more hardening to the human heart than the reflex influence of ingratitude. We trust in wealth, in our skill and acuteness and in luck, but are rarely ready to acknowledge that our success in life is a gift from God. The man who yearns to become rich and powerful has already lost all religion and is far from God.

The reverent gentleman in conclusion called upon the congregation to cast aside the desire for wealth, purify their hearts unto boilness, and consecrate themselves to one service of God, who is alone the giver of all good things.

POLITICAL REFORM. Sermon by Rev. L. Crandall.

The Rev. L. Crandall delivered an address on the subject of "Political Reform" last evening at No. 96 Sixth avenue before an audience composed of six persons. He said there was a book called "Cosmos," which almost everybody had heard about at some time or another, and which taught that the "beginning should begin at the beginning." He be-lieved that this was a great truth, and he intended some time or another, and which staget that the section is in the derivation of his month. It could be find at the beginning should begin at the beginning, "He beginning should begin at the beginning has discourse. Political reform who more given unto the calitren of men. To return his word given unto the calitren of men. To return his word given unto the calitren of men to follow it in opening his discourse. Political reform to despair though he may not see any good come of it in a long time. He should remember that the increase as of God and must go on in secret. It is but a few years since a few grains of corn were taxen from the strough that couple. They were cast into the ground, when lot after a sice of two thousand years they began to grow and kave since covered many a field with searching harvests. So it may be with the trutt planted in any heart. It may be many years, in a different country and under fax different circumstants that is will take root, but it shall not be in vain.

Sermen by Dr. Thempson.

The peator of the Tabernacle, corner of Sixth avenne and Thirty-fourth street, the few. Dr. Thompson, preached a logical and well-digested sermon yeater day morning on the efficacy of prayer, taking his feat from the following passages of Scripture.—The eleventh chapter and twenty-fourth verse of the Gospel of St. Mark.—Therefore I say unto you, what things spoever ye desire when ye pray, believe that ye receive them, and ye shall about them." Also the sixteenin of St. John, iwenty-third verse—Verrity, weity, I say unto you, what shall not be find the the finding for succept if all things lower provided the world there would be not man to be governed. But it things spoever ye desire when ye pray, believe that ye receive them, and ye shall about them." Also the sixteenin of St. John, iwenty-third verse—Verrity, weity, I say unto you, what shall not be find the the infinite for succept if all things were fixed by an

St. PAUL'S PROTESTANT EPISCOPAL CHURCH.

Sermon by Rev. Dr. Haight.

The Rev. Dr. Haight preached a most eloquent and impressive sermon at the above church yesterday morning from the text:—"Then Jesus answering, said unto them, go your way, and tell John what things je have seen and neard: how that the billud see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." St. Lake, vil., 22. Our Saviour answered the messenger of John the Baptist by pointing to his works of mercy and compassion, and thus proving to them that he was the Messain. By following Christia example in the performance of works of mercy and compassion the people of his Christianis. In proportion as the Church in its several branches shows forth these good works will the power increase, and in proportion as individual Christians plow forth these works will they give witness of the

resulty and vitality of their religion and enjoy the

reality and vitality of their religion and enjoy the right to hope for substance.

THE FIRE GIRGH S IN 18 1899.

THE FIRE CRIECH S IN 18 1899.

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The rarab—Scruman by Bishese Seanthquies.

The congregation of the Protestant Bylacopal Prec Church of Our Lord celebrated the threat anniversary of the establishment of the parab yesterday. The church is located on the second store of the britishment of the parab yesterday. The church is located on the second store of the britishment of the parab yesterday. The church is located on the second store of the britishment of the parab yesterday. The church is located on the second store of the britishment of the parab yesterday. The church is located on the second store of the britishmen or consumentation or display, the congregation being probable to clustain in the shape of little large table to clustain in the shape of little large table to clustain in the shape of little large table to clustain in the shape of little large table to clustain in the shape of little large table to clustain in the shape of little large table to clustain in the shape of little large table to clustain in the shape of little large table to clustain in the shape of little large table to clustain in the shape of little large table to clustain in the shape of little large table to clustain in the shape of little large table to clustain in the shape of little large table to clustain in the shape of constantiance, and the large table to clustain in the shape of constantiance of services of evening the large table to clustain in the shape of little large table to clustain in the shape of constantiance of services of evening the large table to cluster the shape of the core of services for evening the large table to clustain in the shape of the core of the shape of the core of services for evening the large table to cluster the shape of the core of the shape of the core of

The second of a series of discourses to young men-ras delivered last evening at the Forty-second street resbyterian church by Rev. Dr. W. A. Scott, the Presbyterian church by Rev. Dr. W. A. Soot, the pastor. There was a large attendance, comprising many young men, who, with the others, listened with close attention to the wise suggestions plainly told and eogently enforced by the reverend speaker. As the basis of his thome—the "Nature and Means of Self-Improvement"—the speaker selected as his text Proverbs iv., 13:—"Take fast hold of wisdom." Education was of primat importance as the means of self-improvement. To educate meant to draw out, and the present application was to draw out the power of the mind, to carried with them self-effort. The terms were less liable to abuse, besides having a broader significance. They meant to improve all the powers, the moral and physical as well as intellectual, to improve in all knowledge, in moral force, in giving expansion to the heart, mind and soul. The soul was immortal and never exhausted itself. There was no subject so important, and particularly to young men. Know thyself was an old apothogm, but it was one always in force. The subject, he urged, was one that implied that there was something good in us. The mind was a diamond that needed cutting and improving to bring out its brilliancy. Self-improvement means self-discipline, instead of learning, which too often means picking cobwebs out of dead one aways in torce. The subject, he lirged, was one that implied that there was something good in as. The mind was a diamond that needed cutting and improving to bring out its brillancy. Self-improvement means self-discipline. Instead of learning, which too often means picking cobwebs out of dead men's boues, there is thought to be used. The system of cramming pursued, for instance, at college was merely toading the gut to be shot off at examination. Great admiration was once expressed to Sir isaac Newton for the amount of his knowledge, and he was asked how he acquired so much. "I acquired it by tanking." said he, and Dr. Wayland sand he acquired his tearning by sucking to it. This was the way, he insisted, to negaire knowledge. He next spoke of the importance of keeping the body in good physical health to insure sound intellectual improvement and power. In this connection he dwelt upon the beauty of learning combined with a well developed mind and religious education. Religion, he showed, and not enforce moroscress. The educated religious person enjoyed the beauties of nature ten-fold more than one uneducated. He next spoke of the means of self-improvement. Study was of the first importance; studies well advised and the best calculated to give balance to all the powers. Next, it was important to study how to improve the present. In this that place, he arged self-reliance in thinking—to rely on the dictum of no other persons—to avoid crutches for yourself, which, if taken away, leave you nelpless. It was also important to mingle with those of entirusted minds. This was a greater art wo be a good talker. One thing of special importance was a proper selection of books for reading. Books contained the wisdom of the past and present. He quoted Milton's views of books. Works of fiction were to be avoided. A true narrative was miture itself; a fiction was nature diseased and distorted. It was difficult to give the same advice to any young man on this subject. The kind of books to be read depended very much a possibi

course of Rev. D. K. Lee, in the Bleecker street Universalist church, delivered the previous Sunday, on the same text, showing its fallacies and falsehoods in a manner not at all compilmentary to the clergyman or favorable to his doctrine. He then showed that the text was a plain and positive declaration of Christ that, at some future time, all who had died would emerge from the grave at the call of the Great Judge. All the dead are divided into two genoral classes—the righteous and the wicked; the former to come forth to life, the latter to dammation. It was ably argued that these words prove the resurrection of the body. He next considered some of the objections and arguments against his doctrine, reading in this connection the attempted exposition of Professor Bush.

Having shown from the text and other passages that the bodies of all the dead will be raised, he proceeded to show the imperative necessity for the resurrection of the just and the unjust. He argued this necessity from the hil-important fact that there is no future life for the dead but by the resurrection; consequently, if the body do not rise there can be no fature rewards and punishments; for, as it respects the immortality of the soul, it was not laught by Boses or the prophets nor by Christ or his aposities. It was merely a Pagan fable, taught by Pales and the other heathen philosophers, and he would not go to those teathents to learn theology. We are taught by an inspired apostle that Christ abolished death and brought he sand unmortanity to light. This was by His rising again from the dead. Therefore immortanity was not brought to tight or made manifest by the dogma of Plato concerning the soul.

brought life and immortantly to light. This was by the rising again from the dead. Therefore immortantly was not brought to light or made manifest by the dogma of Plato concerning the soul.

The Apostic Paul, than whom there is no better teacher among the doctors of this day, frequently speaks of death as sleep. But it the body is not to rise again and the resurrection is of the soul at death what is it that sleeps. Not the soul in heaven, surely. Nor can the body be said with propriety to sleep, unless it is hereafter to awake and arise from the dead. And if the soul of the redeemed is eajoying the bliss of heaven there can be no need of anything more. Sit the soul is not in heaven any more than was that of our Lord before he arose and came forth from the tomb. His soul was in hades, according to the testimony of David and Peter; and that does not mean in heaven. The word is translated hell, mean-

BOYS.

The Dangers They Are Exposed to—The Remedy—The Board of Education.
In every well organized community or State it is the duty of those in charge of public affairs to see elements of future progress. Those who are children to-day will be the men of years to come, and unless the children now are fully made aware of the importance of culture, moral as well as mental and physical, the world will cease to be one of progress, but relapse into the darkness of past ages. This is no hyperbole, no extravagant statement of the case. The greatness of a nation is in the greatness of its people. And as man is passing off from day to day he must educate those to take his place. Our schools are all well enough. But for the purposes of educating the next generation these schools are insufficient. The causes for it are two fold. First, there are not schools enough in the country to give all oblidien room, and, second. the children now are fully made aware of the imcountry to give all children room, and, second, because a large number of those who still need schooling will not or cannot attend school. These latter, and especially that portion of this class who reside or live in the city of New York, have invited this article, and it is hoped that it is not written in

FRACAS IN MULBERRY STREET.

A Woman Stabbed.

The popular amusement of stabbing and shooting is on the increase, and experts in the use of the knife and revolver would do a thriving business in opening a school of instruction. At hairpast twelve this morning Susan Meintyre, where accorded Charles pagt twelve this morning Susan McIntyre, of No. 33 Mulberry street, accosted Charles Edwards and William Anderson, in Chatham street, induced them to accompany her to her den, where differences arose and a fight ensued between her and her visitors. Anderson held her while Edwards, with a knife, inflicted a severre stab wound in the right breast, from the effects of which it is feared she will got not recover. The men were arrested by officer Monahan, of the Sixth precinct, and the injured woman was sent to the New York Hospital for treatment.

THE NAPERVILLE, ILL., TRAGEDY. Curious Statement in Regard to Balley, the

Curious Statement in Regard to Balley, the Murderer.

[From the Davenport Gazette, Jan. 25,]
Our readers will recollect a telegraph Hern which appeared on the 15th inst. concerning a tragedy that was enacted in Naperville, Ill., the previous night. One Chauncey Balley, residing in the village, killed a man named James Laird, whom he found in a bedroom with his wife. This man Balley, who thus killed a libertine, is nimself an adept in the art of destroying the peace of households and had but just fled from a shameless linison in this State, when he killed his wife's paramour. The citizens of Marengo, Iowa county, know Balley well. He went there some time in November last for the purpose of working at carpentering, we believe, in a new schoolhouse at that place, leaving his wife and family at Naperville. He obtained board and lodging at the home of a fellow mechanic, in less than a month the conduct of Balley and his landtord's wife was the subject of common talk. It was a longer time than that, however, before the husband's eyes were opened to the infidelity of his wife. He suspected nothing until a ball was given during the holidays. There Balley was so exclusive in his attentions to the erring woman that the husband could not get a chance to dance even once with her. The couple were rather cautions after that until some time during the first part of this month. Then Balley and the woman were caught in figurance actions.

CURIOUS CASE OF WHE TRADING IN THE WEST.

A late number of the Effingham (III.) Democrat speaks of a couple of fellows in that county that have been swapping women. We have heard of instances before where husbands have traded wives, but this is the first instance that we ever noticed where a fatter trades a daughter to a husband for his wife. This gross barbarism was developed in the counts of that county has week. It appears, says the Democrat, that at or near Mason a preacher named Deitz traded his daughter to its neighbor, named Butto, for his wife, agreeing to give as boot between the daughter and wife \$2,000. In accordance with this trade his husband left the wife and took the daughter of the \$1,000. In accordance with this trade he husband left the wife and took the daughter of the trading preacher. After Burns had frolicked around \$1,000. In accordance with this trade his daughter they returned to Masson and demanded his boot money, which the reverend old scoundred refused to play, and then furns had him arrested (or seducing his face). North and the summer and t and then Burns had him arrested for seducing his wife and the trial developed the above facts.

SHIPPING NEWS.

Almanac for New York-This Day.

Sun rises 7 11 | Moon rises ...eve 11 01 Sun sets....... 5 18 | High water .morn 11 59

PORT OF NEW YORK, JATUARY 31, 1869.

Hernid Packages. Reraid Packages.

Captains and Pursers of Vessels arriving at this port will phase deliver all packages intended for the HERBALD to our regularly authorised agents who are attached to our Steam Yacht fleet. The New York Associated Press do not now collect marine reports nor attend to the delivery of packages, as will be seen by the following extract from the proceedings of the regular monthly meeting, held March 3, 1866:—
Resolved, That on and after April 1, 1863, the Associated Press will discontinue the collection of ship news in the harbor of New York. Passed unantimously.

27 The office of the Herald steam yachts Jaura and Jeasherty is at Whitehall slip. All communications from owners and consigness to the masters of laward bound vessels will be forwarded free of charge.

information was a group station of books in the many of the contract of the past of the pa

SAILED.

SCHE E & L MARTS, Marts, at Bavannah from ried away the foresail and standing jib in a ver from the SW.

Sour Montrose, from New Orleans for Ne been condemned.

11th.—The Wirmlite, Waston, of and for Liver Cleveland, put in here 2d inst leaky.

Purser Water Pym, of the steamship Herman Lifrom Savannah, has our thanks for late papers.

Notice to Mariners.

The buoy is placed in 18 feet water, about 30 fatt of the wreck, with the following marks and com of the wreak, with the land's eys, touching the nose of H A black cottage on distant mountain, midway ber Mapas Obelisk and Dalkey Signal Tower, W by N ½ N. Kish Light Vessel, N by E 24 miles. Kingstown Libihouse, NW ½ W. Balley Light, N by W ½ W. By order,

Foreign Ports.

Bombat, Dec 19 Sailed, M Williamson, Laue, 22d, Garnet, Britard, NYork.
BREWERBAYEN, Jan 16 Sailed, Marmion, NYor BORDEAUX, Jan 17—Sailed, Les Bon Fils, Priva

BORDAUX, Jan II.—Sailed, Les Bon Flis, Privat, New Orleans, Jan II.—Sailed, Frank W, Larsen, Mestins; 19th, Evelyn, Jonatins, Bienes Ayres,
Calcutta, Dee 15—Sailed, Glenavon (Br., Smith, Nyork, Aromnore (Br.), Cridelled, do: Sailet, Sailed, Oley, Pike, Boston, Bast Halbon, Ti, Jan 15—Sailed, schr Champion, Nyork, Ginganti, Jan 8—Sailed previous, Como, Williams, Nyork, Ginganti, Jan 2—Arrived, Wirralite, Weston, Cleveland (and cleared for Liverpool),
Passed do Sth, Gratta, Wallace, for—HAYRE, Jan 16—Arrived, Sydenham, Runster, New York; 17th, Alsaka, Small, New Orleans (since burnt, Sailed (Sth, Jacob A Stanler, Samson, NYork; 18th, Halevon, Work, and Anna Camp, Drummond, New Orleans, do Meirone, Nichols, Savannah; Casilda, Bobinson, Cardiff and United States.

for Mobile.

MATHITHE, NOV 22—Arrived, Elfin, San Francisco; I

S, Squando, Williams, Calculta.

S alled Nov 22, Congress, Purington, Rangoon.
NEWCASTLE, Jan 14—Ent out, Atlanta, Hansen. for N

FORK; 15th, Orkney Lass. Johns, Boston.
PORT AU PHANCE, Jen 14—In port brigs Ellies, Roberts,
Roston, ide; George P, Wright, for NYork, do; sohr EA

Hart, wis.

ST JOITE, NR, Jan 28—Arrived, brig Annie, Larsen, Be
more: sohr Kine Bird, Wyman, Savannah.
TRIEWER, Jan 15—Arrived, Ornen, Strausland, NYork.

Raioti, Work via Hawana: Saxonia (MG), Kier, Hamburg via Hawre and Hawana. Relow ship Lord Deliounde (Br., Romaid, from Liverpeo: barks Victoria, Maerisas, from London Molimbia. Muller. from Aniwerp. Clearce - Bark's Maria (8th), Nicolich, Malaga: Alaska, Potter, Nyork; brig Jas Murchie (Br., Grant, Havana; sehr Central America, Williams, Nyork.
Southware: Pass, Jan 26 - Sailed, steamship Lodona, and ship Lydia Skolfed. tral Annerica, Williams, NYork.

SOUTHWAY: Pass, Jan 26.—Sailed, steamship Lediona, and
ship Lydia Szolledd.

FORTLAND, Jan 22.—Arrived, steamship Rostorian (Br),
Dutton, Liverpool via Londonderry; briga George W Chasse,
Bacon, Cardenas; Janue Beil (Br), Kelley, Trivita Siandas.

RICHROND, Jan 22.—Arrived, schra J B Mers, Wilson, and
RICHROND, Jan 23.—Arrived, schra J B Mers, Wilson, and
SAYANA, L. Jan 26.—Arrived, brig Chas Miler, Boston;
schra E & L. Marts, Marts, do; Clara W Elwell, Bradford,
Fortland. Portland.
Cleared—Schre Mary Celdina, Collina, Boston; E G Irwin,
Mirina, Jacksonville.
27th—Arrived, steaming Chas Chamberiain, Baker, NYork
or New Oriens—put in for a harbor.
Cleared—Bark Dr Kana (Br), German, Liverpool; brig Joannes (NG), Resumerone, Emdon (Prossia).
Salled—Bark Albert (Br), Owen, Dundee.

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